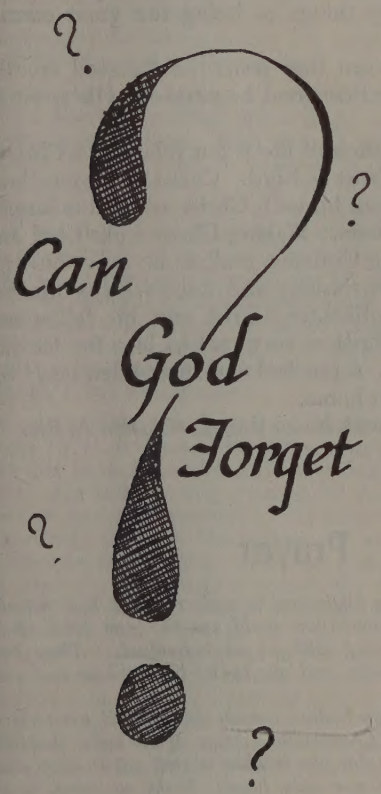
PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, AUGUST 23, 1961



George E. Failing

IT IS HUMAN to forget; it is divine to remember.

There are some things that God cannot do. He cannot lie (Tit. 1:2). He cannot deny himself (II Tim. 2:13). He cannot be tempted with evil (Jas. 1:13). Neither can God forget those that are His!

The fact that God remembers His people is repeatedly affirmed in the Scriptures. It is no more possible for God to forget His own than for a mother to forget her child (Isa. 49: 14-16). God has bound himself to His people by an everlasting covenant to remember them and do them good. There seems to be even "a book of remembrance" (Mal. 3:16) in heaven in which is written not only all the names of the Father's children (Rev. 3:5) but all the things He remembers about them.

He remembers—and rewards—every cup of cold water given in His name (Matt. 10:42). He remembers all money given in His name (Luke 21:1-4), even though temple-keepers may not always spend that money wisely. He remembers every spontaneous outburst of affection for himself (Mark 14:9). He who forgets not to feed the uncounted sparrows, and who numbers every hair on every man's head (Matt. 10: 30) can hardly forget the only creature made in His own image and likeness.

In times of chastisement or grief Christians are apt to charge God with forgetting. Isaiah repeated the complaint of Israel, "My way is hid from the Lord, and my judgment is passed over from my God" (Isa. 40:27). Ezekiel reveals the distressing cry of post-exilic Israel, "Our bones are dried, and our hope is lost: we are cut off" (Ezek. 37:11).

Many times in His Word God reassures us of unforgetting help to His people. He who does not forget to hold in their courses the myriads of blazing suns, who does not forget the smallest of His earth creatures—how could He forget those who are the chosen of His will and the redeemed of His blood!

In relation to the believer, indeed there is only one thing God cannot remember. Those sins which He has forgiven and that sin which He has cleansed, He can remember no more! They have been blotted out of His book and His heart—forever.

Forgiven and cleansed, forever He remembers me.

Editorials

WESLEYAN LIBRARY
WESLEYAN COLLEGE
MACON, GEORGIA

"Above All, Your Prayers"

WITH THESE WORDS President John F. Kennedy closed his report to the nation on Tuesday night, July 25. The words seemed sincere and all America appreciated the personal request.

President Kennedy could have asked for nothing more important. One of the clearest Biblical commands is, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2: 1, 2).

Why is it important to pray for the President? Prayer does not demand the surrender of human initiative and labor. Prayer does mean that we believe that more depends on God than on us. God can do what we cannot do. Who could dispose Pharaoh to elevate the prisoner Joseph to the second highest office in the kingdom? Who could stir up the heart of Cyrus to encourage a captive nation to return to their homeland? Who could command the clouds to pour no rain on Israel for three and a half years? Who could manage the weather and tides so as to make possible the evacuation at Dunkerque?

To ask these questions is to answer them. God can influence the hearts of men to a degree no human can achieve. And God can so control the events of earth and men that those who defy His purpose will find themselves constantly thwarted. It is safe to say that no dictator of earth, whether in religion or in politics, ever gained all he hoped. On the other hand, some men have prospered beyond their expectations because a divine power was at work.

God will do some things whether we pray for President Kennedy or not. But there are things that God would do that He cannot do unless we pray. No, His eternal plans will not be defeated, but His plans for us may well be.

Let us believe that President Kennedy requested prayer because he believed in prayer, because he believed that God might guide him to make decisions wiser than he knows. Let us pray that true humility will possess our President and ourselves. Then shall we have confidence that our nation's future is in the hands of God.

God forbid that we "sin against the Lord" in ceasing to pray for our President and for all men.—*G. E. F.*

The Issue

THE PRIMAL issue of life is not a particular theology, denomination, or philosophy of life. The great essential issue of life is a person, Christ. Life's supreme question is "What think ye of Christ?" So life's basic sin is unbelief in Jesus, for which sin the Holy Spirit brings conviction (John 16: 9). In Christ alone is salvation and eternal life.

Man was created for the glory of God and for a glorious destiny. To fulfill these two great designs gives meaning and purpose to life. To miss these two great ends of man's creation is the tragedy of tragedies. Hence any person or institution which seeks to bring men and women face to face with Christ and His claims upon them is performing the greatest service that can be rendered.

Since these purposes are tied up with eternity they spell out the true values of life. They show how cheap and trivial are many of the things that people quibble and argue about, things on the periphery. One of the great temptations of life is to rationalize eternal truth, especially when that truth is distasteful to man's pride of learning and self-exultation. These individuals allow prejudices and petty things to befog the great eternal verities.

Is it not significant that Jesus put "blessed are the poor in spirit" as the first great beatitude in His spiritual kingdom?

The primal question of life is our relation to Christ—Christ as Saviour, Christ as Lord. Christ as Saviour benefits largely the person himself; Christ as Lord is largely for the benefit of others. Making Christ truly Lord and Master of his life, the Christian realizes he is not his own nor are his time, possessions and talents. His life becomes a living sacrifice for Christ and his fellowmen (Rom. 12: 1, 2). Christ is very real to him for He has become preeminent. A purified and spirit-filled heart becomes His permanent home.

Let us be done with lesser things.—*Claude A. Ries*

Prayer

Our Father, we are beginning to understand at last that the things that are wrong with our world are the sum total of all the things that are wrong with us as individuals. Thou hast made us after Thine image, and our hearts can find no rest until they rest in Thee.

We are too Christian really to enjoy sinning and too fond of sinning really to enjoy Christianity. Most of us know perfectly well what we ought to do; our trouble is that we do not want to do it. Thy help is our only hope. Make us want to do what is right, and give us the ability to do it.

In the name of Christ our Lord, Amen.

—by Peter Marshall,
Chaplain, U.S. Senate, 1947-1948.

WHOLE NUMBER 6122 VOLUME 119 NUMBER 34

The Wesleyan Methodist

GEORGE E. FAILING, *Editor*
E. L. KIERSTEAD, *Publisher*
MARIAN WILSON, *Office Editor*

Contributing Editors
GEN'L SUPT. B. H. PHAUP
GEN'L SUPT. HAROLD K. SHEETS
GEN'L SUPT. R. D. REISDORPH

Official weekly paper of The Wesleyan Methodist Church of America, Box 2000, Marion, Indiana.

Second class postage paid at Marion, Indiana.

Subscription price to any address, $3. Two years, $5. All correspondence regarding subscriptions should be mailed to Rev. E. L. Kierstead at the above address. Allow six weeks for changing of address.

Address correspondence on editorial matter to Dr. George E. Failing at the above address. Signed articles present the views of the writers.

I Was Reading...

by the Editor

● that from 1939 to 1961 the U. S. dollar shrank 56¢ in purchasing power. As of April, 1961, the dollar's value was 44¢ when compared to the dollar of 1939. As columnist Lyle C. Wilson points out, "Currency inflation is a deadly disease, deadly to nations and deadly to people. It is the most cruel of all taxes because it hits hardest those citizens who least are able to bear the blow."

● this excellent paragraph appearing in the July issue of *Christian Life* and attributed to Lewi Pethrus: "A normal Christianity must of necessity include the baptism of the Holy Spirit. . . . When one comes through to a definite experience of baptism of the Spirit and receives His gift . . . many think something extraordinary has happened. But this is not so. It is simply a common Christian experience that belongs to the first principles and first stages of a Christian life."

● in *The Sword of the Lord* of "Four Bible Rules About Fellowship" drawn up by evangelist John R. Rice. With these I agree, though I might wish to disagree in their method of application. They are "(1) the Christian must always act in love, abhoring evil and cleaving to the good; (2) those weak in the faith are to be received in fellowship, but not to doubtful disputations; (3) those denying essential doctrines about Christ are not saved and are not to be received as Christians nor supported; (4) God's preachers and teachers must rebuke and reprove sin, though it will offend some."

● the interesting suggestion by David Lawrence (in *U. S. News & World Report* of July 10) that there is an alternative to a military war. The late president Franklin D. Roosevelt set forth this alternative. "It seems unfortunately true that the epidemic of world lawlessness is spreading. When an epidemic of physical disease starts to spread, the community approves and joins in a quarantine of patients in order to protect the health of the community against the spread of the disease." A quarantine policy, of course, would mean both an economic and a political boycott. It might mean even withdrawal from the United Nations. This is a drastic step but if it would accomplish the purpose, it would scarcely be too drastic.

● that Catholics in Ottawa, Ontario, have no choice where they will pay their school taxes. Under rules laid down by the Archdiocese of Ottawa, Diocesan Synod, No. 268, paragraph 5: "It is not permissible, under any consideration for Catholics of the Diocese of Ottawa, to pay their school taxes for the benefit of the public schools in preference to separate schools, where separate schools exist. To act contrary to this discipline, is to render one's self unworthy of absolution." Is this ecclesiastical blackmail?

● these rather amazing words spoken by Frances Cardinal Spellman uttered in 1949 in a warm exchange of words with Mrs. Eleanor Roosevelt: "We are not asking for general public support of religious schools . . . Under the Constitution we do not ask nor can we expect public funds to pay for the construction or repair of parochial school buildings or for the support of teachers, or

(*page* 13, *please*)

Knowledge Through Suffering

GEORGE E. FAILING

KNOWLEDGE gained without suffering is only superficial.

He who has not suffered as a man does not know men. He who has not suffered for God does not know God.

There is a knowledge of God and man that may be obtained without suffering. It is a knowledge of facts and not of processes.

The matter can be viewed three ways: God knowing man, man knowing man, and man knowing God.

Because God created man in His own image, God knew man apart from the incarnation. Jesus exercised what might be called a divinely intuitive insight into man: "He knew all men, and needed not that any should testify of man: for he knew what was in man" (John 2: 24, 25). But there were some things—we say it most reverently—that Jesus "learned . . . by the things that he suffered" (Heb. 5: 8). In fact, He was made perfect in sufferings.

Specifically, we know that Jesus suffered chiefly because of contact with sin. While it is not possible for God to be tempted with evil, Jesus did actually suffer being tempted (Heb. 2: 18). Not only so, God made "him to be sin for us" (II Cor. 5: 21). Following His resurrection, Christ took with Him into the Trinity the ability to be "touched with the feeling of our infirmities" (Heb. 4:15). It is not profane to say that God knows us, both because He made us and because He became one of us—in suffering.

Suffering also establishes a bond of knowledge between a man and his fellows. Until a man suffers he does not know at all the plight of millions of his fellows. He knows that there are hospitals, physicians and medicines, but he does not know the sick. He knows that there are cemeteries and morticians, but he does not know the bereaved. He knows that many are famine-stricken, but he does not know the pangs of hunger.

Compassion literally means to suffer with another. No one can truly have compassion on another unless he has suffered himself. So sufferings have a real value: they knit us one to another. When a man suffers, he enters into a new experience for himself. When he suffers with, and on behalf of, others, he enters a whole new world of human brotherhood.

Then by suffering men also come to know God. There are some who preach a religion without tears, penitence or restitution. To them the phrase "only believe" encompasses the whole truth about salvation.

We agree that unbelief is the last barrier that must be cleared before a man receives Christ. But we cannot believe that believing is an easy, cheap thing. Just as salvation cost God His utmost—His son, so salvation costs us our utmost—ourselves! That surrender of self is impossible without godly sorrow, without renunciation of sin, without cutting off all the shore lines of human help and self-pride. We suffer to enter the kingdom of heaven.

There is also a deeper suffering involved in knowing God better. Job knew God before He entered into his fiery trial. But as he came to the end of that trial, he admitted: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Whereof I abhor myself, and repent in dust and in ashes" (Job 42: 5, 6). Through that suffering Job came to exclaim, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19: 25).

He who purposes to gain a fuller knowledge of men or of God must take post-graduate courses in the school of suffering. ● ●

Releasing God's Power—

Through Men

BISHOP DONALD H. TIPPETT

OUR AGE in the life of the world has been variously described, but no descriptions have been more accurate than "The Space Age" or "The Power Age." Of these two, the latter will probably remain.

That, however, is not to infer that the quest for power is unique or new. As far back as we can trace man, we find evidence of his attempts to gain power. Conscious of his inadequacy and of his impotence he has never ceased to search out ways of increasing his power.

Man has not been satisfied with gaining dominion over nature; he has been obsessed with a desire to control his fellowmen as well. Advertising is an attempt to gain such power, and, it has been said that the reason psychology is enjoying such a vogue today may be attributed to the fact that men yearn to have power to overcome sales resistance and to make people do what they want them to. We have seen in our generation this longing for power over others emerge in the modern police state which makes possible the ruthless dictator. Lord Acton's frequently quoted dictum that "all power tends to corrupt and absolute power corrupts absolutely" has greater meaning for us because of Hitler, Mussolini and Khrushchev.

In the light of these terrifying examples of the use of power for selfish or destructive ends, we would point out that frequently in the Bible "power" and the Holy Spirit are linked together.

In the Old Testament the manifestations of the power of God are nearly always the work of the Spirit. Normally this power operates in and through the lives of men. The power is God's; it is given to man by the Spirit of the Lord and man becomes a transmitting agent. . . . The Spirit came with power upon the prophets. When, for example, Ezekiel saw the Divine Glory, he fell on his face. Then God said, "Son of man, stand upon thy feet and I will speak with thee." And Ezekiel said: "The Spirit entered into me and set me upon my feet."

Someone has suggested that the whole gospel story is a commentary on Acts 10:38, where we read that God annointed Jesus "with the Holy Spirit and with power: who went about doing good, and healing all who were oppressed of the devil; for God was with him." Jesus regarded this as his mission. The Spirit of God had come upon Him and through the enduement of power (dynamic) He was able to declare war on the forces of darkness.

Nor was this terminated by Jesus' death. Instead, the resurrection proved to be the supreme demonstration of the power of God through His Spirit. And Paul was convinced that the same power which raised Jesus from the dead was available to give believers victory over every enemy including sin and death. And so he could pray that God would grant that the Ephesians "be strengthened with might through his Spirit in the inner man."

All of us are aware of powers, not our own, working all about us and within us, too. We know that there is more to life than can be seen on the surface.

Jesus took a handful of nobodies—fishmongers, taxgatherers, men without standing in the community, and so transformed them that they literally lifted the gates of empires off their hinges and forced history down new channels.

On the stage of human experience God has revealed Himself in three roles—Father, Son and Holy Spirit. Professor Edwin Lewis once said that the simplest definition of the Holy Spirit is Immanuel, which literally means "God with us." That is precisely what we mean when we talk about the Holy Spirit. We do not believe in three gods but in one God who expresses Himself in three different ways.

We know God as Creator and Judge and Father. We know Him as the Son, who reveals a God of Love, the Redeemer. And we know Him as the Holy Spirit, the sacred Presence within ourselves. The Holy Spirit comes upon us of His own volition and He comes in varied ways.

First, the Spirit comes as the fire to burn out the dross. Our lives, like alloy, are strange admixtures of good and bad. When the Holy Spirit comes as fire, the refining process takes place and continues until, having burnt out the dross and having consumed the impurities, God sees His own face reflected from our lives. But that is not all that the Holy Spirit accomplishes when He comes as the fire. Sometimes, as in the case of John Wesley at Aldersgate, He becomes the heart-warmer and Wesley cries out, "My heart was strangely warmed." Fire tempers steel and the fire of the Holy Spirit tempers men's souls.

In the second place, the Holy Spirit comes as the wind and cleanses. The wind can be gentle and it can be violent. . . . It comes tenderly to the heart of a trusting child; it fills the adolescent youth with long, long dreams and carries him off to lands away. And like the wind, driving before it the four-masted schooner, so the winds of God drive men to penitence. . . . The Holy Spirit has been a cleansing agent that has made the foulest clean to all who have opened the windows of their souls to let the winds of God blow through.

And in the third place, the Holy Spirit comes as the light and reveals. Into a world of darkness, God sent his Son . . . Jesus became an island of light in a vast sea of pagan darkness. He revealed God at His best and man at his most promising and ethics at their noblest. . . . The Holy Spirit has kept that light burning in the church and in the lives of men. By means of light, the Holy Spirit has been able to furnish us with guidance so that Christ's Church has been able to sing: "Holy Spirit, faithful Guide, ever near the Christian's side."

And in the fourth place, the Holy Spirit has descended with gracious power. In the first chapter of the Acts, Jesus makes this promise: "You shall receive power when the Holy Spirit has come upon you. . . ." But this power is not to be used selfishly. The power is from God and at best we are transmitting agents. . . . We are transmitters, not repositories. God supplies the power; He expects us to transmit it. The only reason for a lack of power in the church today lies not in the source but in the transmission.

Do you remember the little lock in "Alice in Wonderland" that kept running around in distress, crying, "I'm looking for someone to unlock me!" The church needs a key to unlock the vast reserves of power locked up in its laymen. If ever these are fully released we can hardly imagine the great good that will result. There is no greater tragedy befalling the church today than that caused by too many spectator Christians—men who feel they are doing God a favor if they go to church once a week. What we need is not a God to serve us but a God to serve. God expects us to be out in the stream of life, participating, witnessing, not sitting smugly in the grandstand watching life go by. God expects us, laymen and ministers alike, to be his witnesses.

Thank God for laymen who give themselves wholly to Christ and his church. They punch holes in the darkness and the world is brighter because of them. They transmit the power that the Holy Spirit gives them and so supply the power to drive the machines of righteousness.

What will it be? Spectator Christian or dedicated, up-to-the-hilt Christians? Indifferent Christians or Holy Spirit-power Christians? Before we answer, let us remember that God has not yet disclosed a better way of releasing His power to a needy and sinful world than through men. ● ●

Excerpts from an address delivered by Bishop Donald Harvey Tippett of San Franciso, Calif., at the Third National Conference of Methodist Men at Purdue University, Lafayette, Ind., Sunday morning, July 16.

REV. LEE COCKERILL
Pastor, Falls Church, Virginia

18% 60% 50,000

The 1960 Census and the Churches

151,325,798 12,885,178

THE FOLLOWING information and conclusions were gleaned from addresses given and discussion groups held during the two and one-half days of the conference. These facts are supported by census reports distributed.

Population of the United States

The population of the United States increased by a record 28 million in the 10 year period ending April 1, 1960. This represents an 18.5% growth. The final total for the United States (50 states and District of Columbia) is 179,323,175 as against a final count of 151,325,798 for 1950. These figures do not include members of the Armed Forces and their dependents living abroad, crews of American vessels at sea or in foreign ports and Americans living in foreign countries. Neither does it include Puerto Rico, the Virgin Islands or other possessions flying the American flag.

The standard metropolitan statistical areas (cities of 50,000 and up with their environs) comprise about 60% of the total population or 112,885,178. Approximately 84% of the increase in the last 10 years was in these areas.

Population Change

Are Americans the most mobile people on earth? They are certainly among the most mobile, to say the least. One fifth of the people change address annually. One out of 15 moves to a different county and one out of 30 to a different state. Most migration is for short distances except in California and Florida. The westward movement is still going on. Only the West shows a net in-migration. There is also a movement from the South to the North, with the tendency being to move to areas due North. Western Pennsylvania, West Virginia, the Southern Appalachian Coal Mine Area, Southern Illinois, the Corn Belt and the Northern Great Plains show net out-migration. These same areas show decline in the 1940-50 period. The Delaware-Maryland-Virginia Coastal Area, Florida, the Gulf Coastal Area and California show high in-migration. The Central Areas have had net out-migration since the turn of the century.

There is a movement from farmlands and villages to the metropolitan areas. The greatest population growth is in the outer-ring of the metropolitan areas. The movement from central cities to the outlying areas has continued. There is little reason to believe there is a trend back to the central cities regardless of recent talk of such. Many areas in the country have lost population when the Nation has enjoyed one of their greatest periods of growth. Arkansas, West Virginia, Mississippi and the District of Columbia show population losses. Farm population is down to 15,000,000. The most important elements contributing to mobility are economic—employment, climatic—retirement, and social—integration.

It is noted that a smaller percentage of the population represents foreign born since these are dying off. 60% of the Negro population is in the South. This compares with 68% in 1950. Negroes share in the westward movement, and to the central cities, but not to the suburbs.

Changing Family Patterns

Roman Catholics do not have a higher birth rate than the average of Protestants. Baptists tend to have a higher fertility than Roman Catholics and higher than the average of Protestants. (A religious census as such, although authorized has not been taken since 1936 but information in this area is available in the book, "Population of the United States," by Professor Boag, which is closely related to Census Bureau data.)

Ten percent of the population is born out of wedlock.

The average age of marriage has dropped somewhat in the last 70 years. In 1890 the average of the male was 26 years, now it is 22. The average age of the female was 22, now it is 20.

There has been no increase in the divorce rate in the last 10 years. The higher the educational level, the lower the divorce rate. Two-thirds of the divorced women remarry and three-fourths of the divorced men remarry.

The birthrate tends to increase. Fewer women have no children. The increase is in the smaller family group. There is no increase in the number of larger families, say seven children. Women with husbands in the lower income brackets bore more children than those in the higher income brackets. Wives of farmers and laborers were more fertile than in other occupations. Fifteen percent of the women with children under six years work outside the home. The average number of persons per household is 3.3. This is considered as a factor promoting better health.

About one in 11 persons in the U.S. is 65 years of age or over. Advance data from the 1960 Census indicates there were 16,559,580 in this group. This is an increase of 34.7% over the 1950 count.

Census Data Useful to the Church

How can the church utilize census data? Data is important in the development of new church policies in every level of church effort. It is valuable in area planning. This study could show the penetration by the local church into the community in relation to age groups, occupation, income levels, etc. A study of a larger area by an inter-church group will produce data on the effectiveness of the total church penetration and the unfinished task. Such a study was made by Rev. Raleigh E. Sain, Director of Strategy and Church Planning, Detroit Council of Churches, of the State of Michigan. This study reveals 57.7% of the people of Michigan are unchurched, 18% are Protestant, and 22% are Roman Catholic.

Interesting Census Information

There are 3,700,000 farms in the U.S. Acreage has not changed but the average per farm has, and now consists of 302 acres.

There were 300,000 manufacturing

(*page* 13, *please*)

I visited Behind the Iron Curtain

A Methodist college president returns home fearful that we might lose what a third of the world's population has already lost.

J. RICHARD PALMER

WITH A DOZEN other college presidents I recently spent ten days behind the Iron Curtain. I have never had spelled out so clearly before, through experiences which were both intellectual and emotional, the need the world has now for the message and the many humanitarian services of the Church of Jesus Christ.

Let me share some of those experiences with you.

For years I have known that the churches and cathedrals in Russia have been converted into other uses. But upon seeing St. Isaac's Cathedral in Leningrad, the third largest in the world, rising in its gold-domed majesty, it was still a devastating experience to hear our guide calmly tell us that this building, of course, was now a museum. I asked: "A museum of what?" He answered simply and coldly, "Of itself."

We visited three of the five cathedrals in the Kremlin itself. They are now used only, we were told, "as reminders of the decadent past."

Even more frustrating was the morning spent visiting the ancient Kiev-Pechersk Monastery whose history goes back nine centuries. One of its former places of worship now houses an exhibit of hand-made products, another houses an anti-religious museum. Here full-time guides show visitors through the many rooms filled with cartoon-like illustrations ridiculing religion.

All of this is the result of the official policy of a government now controlling the lives of one-third of the population of this earth—over 900,000,000 people. This entire movement got its start when Christianity was 1900 years old; it has grown to this tidal wave power and dimension during the lifetime of most of us.

If you are teaching in an American university or church-related college, sit with me for a moment in the presence of professors in universities behind the Iron Curtain.

Your first shock will be to discover, as you gather around a table with heads of the various departments of the University, that one of them is head of the department of atheism. You will also discover that while the rector (president) heads the institution in name, in reality the head is the secretary of the Communist Party in that district.

The rector of the University of Kiev told us, "We all think alike here. We do not disagree on any issue." He explained further: "If there is a question that needs interpretation, such as the United Nations activities, I simply ask the Party Secretary. He gives me the answer, which I in turn pass to the department heads, who pass the ideas on to the professors, who then lecture accordingly."

In Prague, at old Charles University, we heard the rector say in a similar vein and with a straight face: "There are no varying points of view in the department of philosophy."

While I am not unaware of some of the sharp inconsistencies between our democratic declaration and the social practices of the same, I came to see with refreshing enthusiasm and open patriotism, the incalculable advantages we have here in the area of academic freedom—the right of the scholar to ask basic questions, to pursue truth to its ultimate answer down any avenue of investigation.

I wish that every seminary graduate, before taking his first preaching assignment, could live for a few days with some of our men who, in preaching behind the Iron Curtain, must be careful to leave out of their sermons and prayers any interpretation of the Gospel.

In Leningrad we got our first taste of a government-controlled press. The first information we were to read in the *Moscow News*, a government newspaper published in English for consumption by tourists, was so grotesquely biased we laughed about it. We had just come from New York City, where Khrushchev was making his table-pounding scenes with childlike glee. Nothing was said about such antics in Russia. Instead each new issue carried long articles and appropriate headlines praising Khrushchev. For example, one headline read: "The Voice of Reason Grows Louder in UN." Another said: "Soviet Proposals in UN Make History."

From Leningrad we went to Prague, and then on to West Berlin, which stands as a glittering island of freedom in the midst of Communism. Berlin is a city of sharp contrasts. There is probably no other place in the world where even the casual observer can, in a matter of minutes, see so clearly the very obvious differences which exist between the results of a communist economy on the one hand, and free enterprise on the other.

Physically, West Berlin is clean, healthy, prosperous, and vital, while East Berlin is still piled with rubble, grown up to weeds, dull, and showing little evidence of economic vitality.

Academically, the Free University of West Berlin illustrates the difference between the East and the West. This is the youngest university in Europe, founded about 12 years ago. It cares for about 11,000 students. Its name is sacred to every student and professor. Most of the professors are persons who have escaped from behind the Iron Curtain where they were forced to teach Marxism, and where academic freedom is unknown.

In 1948, some students seeking academic freedom escaped and set up headquarters in West Berlin. In cooperation with a few professors, they started a new university called, appropriately, Free University. They found support and grew, receiving a gift of $3,000,000 from the Ford Foundation. Their plant is now valued at $15,000,000. Interestingly enough, 40 per cent of the students come from East Berlin.

If you feel the Lord has not spoken clearly to the bishop concerning your more recent appointments, or perhaps

J. Richard Palmer, a member of the North Iowa Conference, is president of Morningside College, Sioux City, Iowa.

the members haven't been showing proper appreciation for your labors among them remember communist-controlled East Berlin.

Dr. Ernst Scholz, the district superintendent, took us there. The church building we visited is a prefabricated shed or barracks-type building with a small steeple on the front. It serves both as a home for the pastor and his family and as a place of worship. It is heatless, and the people stand to worship. Seldom have I been so inspired by men as I was in the presence of these men of quiet strength, who illustrated so perfectly a completely selfless, sacrificial commitment of life to a cause they obviously believed to be more important than life itself.

The intense hatred for Communism, Russian style, seemed to increase in direct relationship with one's proximity to Russia. In Finland our guide referred to the Communists with a tone of voice that let us clearly understand that her opinion of them would be left unspoken only because in our presence it was unspeakable.

But over in Frankfurt, the president of our Methodist Theological Seminary had another fear. In an informal conversation with Dr. Sommers, he told us he was more afraid of the practical materialism of the West than theoretical materialism of the East.

He elaborated by saying that now that the dangers of war seemed distant, and now that material possessions, creature comforts, were increasingly available, the "fox hole" Christians of the recent past were finding it easy to ignore Sunday morning worship.

He pointed out that the worship of practical materialism in West Germany was probably the result of a series of frustrations which have been compounding themselves in the lives of the German people during the past half century or more. First there was the intense nationalism under the Kaiser. Then after the catastrophe of World War I they suffered economic and moral decay. Then came the collapse of the Weimar Republic and the adulation of Hitler. World War II brought new disillusionments and has been followed by occupation by the Allies and the threat of Communism.

Being unable to find any lasting faith, many older persons have turned to what, in reality, amounts to a worship of materialism as their source of security.

On the one hand, we are threatened by the aggressive, dynamic, openly avowed dialectical materialism which denies the existence of God, derides the practice of religion in any form, has the political form of an absolute dictatorship and publicly states the goal of world control.

On the other hand, if we admit to Dr. Sommers' fear, we have a more insidious enemy in the form of a practical materialism, the worship of which is calling men from the worship and the practice of the Christian faith, and in which we spell success not in growth toward godliness, but in the accumulation of material things and powers.

Now that my tour is over an ominous fear remains with me. Communism, in its hob-nailed boots, has taken over one third of the earth's population while we have lounged around in velvet slippers arranging for an early retirement to the ideal life. We need to wake up and demonstrate stewardship through hard work. What we have is worth saving and needs sharing. • •

Reprinted by permission from **Christian Advocate** (May 25, 1961) Copyright 1961 by Lovick Pierce, Publisher.

He Minded Our Business

When we moved to the city in which we now live, my wife and I had to "watch the pennies," since our funds were limited. Trying to purchase food economically, my wife carefully selected several sensibly priced items in a small neighborhood grocery near the modest hotel where we had a temporary apartment.

Checking her purchases, the smiling proprietor set aside a jar of pickle relish, marked "19¢," and said to her, "I've got a better buy than that." In a moment he set before her a considerably larger jar of pickles, quite suitable as a substitute for the relish; and the price was only 17¢.

"And this pepper," he said, picking up a small box which my wife had selected from his shelves, "it's a good buy, but see here—," and he stepped to a nearby shelf to get a glass jar of pepper. It contained the same amount of pepper as the box my wife had picked; but it was in an attractive shaker-top jar, ready for table use. The price was the same, too; but now there was no necessity for buying a pepper shaker at the dime store—and little savings like that meant something to us.

The friendly grocer did not increase his profit on that sale; in fact, his receipts were less because he sold us the cheaper pickles. But the indications are that he does very well in his little store. My wife and I found permanent quarters several blocks from that neighborhood; but we frequently walk back those several blocks to trade with the man who minded our business.

—Arthur Nicholas in Good Business
Sunshine, June, 1961

Servicemen's department

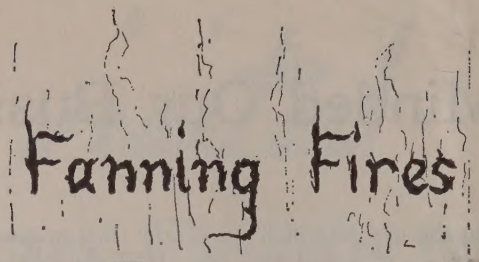
★★★★★★★★★★ **Robert W. McIntyre, Executive Director**

Dear Rev. McIntyre:

As the time draws near for me to return to civilian life, I wanted to take time to write you and thank you for the wonderful way you have made my life in the Service much better by sending your letters and the different papers and helps. I have appreciated them and so have many others with whom I have had the pleasure of sharing them. By receiving them each time, I have not felt so far away from the church and people I love. The Wesleyan Family has been with me my whole twenty-four months in the Army. I have been working in the Religious Education Center here at Fort Benning, so when I finished reading the papers I would put them on the racks for others to enjoy. The response has been very good. If it is possible I would like for you to continue to send the papers here to the Religious Education Center even after I leave.

Pray for us as we continue to serve the Lord in civilian life. Our prayers will be with you as you continue to bring God and the great Wesleyan Methodist Church to our men in the Service of our Country.

Yours in His Service
C. N. S.



# of Persecution in Spain

W. STANLEY MOONEYHAM
Director of Information for the National Association of Evangelicals

THE FEBRUARY 27, 1961 issue of *Ecclesia,* official organ of the Spanish Catholic Action, published a pastoral letter of the Bishop of Madrid-Alcala stating that in spite of the ecumenical movement and the "week of prayer" held in the Catholic Church for the union of the churches "we must deal without any human consideration against Protestants when these try to spread their error and heresies because, after all, true ecumenism means only to return to Rome."

Protestants in Spain do not know what connection these words might have with the new wave of repression they are suffering, but facts are speaking for themselves. And the facts show that the precarious conditions under which the evangelical movement must live in Spain—instead of becoming better—are turning to the worse.

On June 9 the Plymouth Brethren church in Zaragoza was closed by the authorities despite the fact that it operated by permission of the "Direccion General de Seguridad" issued in December 1949. During the last few weeks several leaders of the Protestant work—both pastors and laymen—have been interrogated concerning their activities. They say they know they are being watched by the police.

Another act early in June when police confiscated almost 5,000 pieces of evangelical literature points up the repressive measures applied to Protestants. The confiscated literature, published *by Ediciones Evangelicas Europeas* (European Evangelical Editions) which supplies the literature needs of the Spanish evangelical churches, was placed in one room of the printer's shop and sealed by the police. The matter was then passed to the judicial authorities.

Jose Grau, official representative of the literature organization, and Salvador Salvado, the printer, are each awaiting trial. They are accused of writing and printing "clandestine literature" for the use of the evangelical churches in Spain—a "crime" under the Prosecution Act.

All these measures against Protestants are taken, of course, in the name of the law and not as religious oppression. It is evident, however, that the law is applied to cover up the fierce intolerance of the Roman Catholic Church in Spain.

The question of literature is an example. Every piece of evangelical literature is guilty of not having passed the official censorship. But in reality it is impossible for Protestant publications to pass this censorship. Several attempts have been made by evangelical writers or publishers to get their books approved, but in each case they were told that the Catholic ecclesiastical authorization is needed. Catholic church officials will not grant this permission on the excuse that it is a civil authority that is needed. And so the discriminatory cycle never ends.

Another example relates to evangelical magazines. The law says that every magazine—Protestant periodicals included—must have a licensed journalist as a director. But to become a licensed journalist it is necessary to attend the official journalism school which demands that the candidate profess the Catholic religion.

In addition to this, all magazines and periodicals not edited by Catholic clergymen must pass official censorship. Thus evangelicals always face the same vicious cycle which prohibits them from getting legal authorization for their publications.

In November 1958 a formal petition requesting legal authorization to print and import literature such as Bibles, hymn books, magazines and other books was filed with the Minister of Information by leading evangelical representatives in Spain. The petition has not yet been answered. Instead the result has been confiscation of literature such as in April 1960 when 72,630 copies were taken and the recent raid. To further stifle the life of the churches, many literature parcels from overseas have been withheld by custom authorities.

There is a strange paradox in the evangelical work in Spain. The government allows a limited number of churches to legally remain open but at the same time refuses to let these authorized churches have their indispensable tools such as literature. Or as one Spanish pastor comments, "We are allowed to live, but not to eat."

Contrary to official Catholic propaganda, the Spanish people in general are not hostile to the Protestant movement. Many sympathize with the evangelicals and criticize the injustices which are committed against them. Even among the faithful Catholic minority—and the Archbishop of Valencia has said that only 17 per cent of the people of his diocese were faithful, practicing Catholics—there are some who are open-minded and lament the anti-Protestant actions.

The conclusion is that it is the Catholic hierarchy which prefers persecution to competition. One official told some evangelicals, "If there were religious freedom, you would give too much work to the priest. Your wings grow too fast and so from time to time they need to be cut off."

Spanish evangelical leaders are convinced that it is the Spanish Catholic hierarchy which applies pressure and orders the civil authorities to act against Protestants.

The closed church in Zaragoza—not to mention the more than 20 other closed churches—the vigilance of the police over certain Protestant movements, and the awaited trial of the two Spanish Christians seem to mark a new pattern of religious intolerance in Spain.

How long will the Spanish government, with its close relationship to the United States and other Western democratic powers, allow this sort of religious persecution to continue against the 20,000 Spanish Protestants?

In a recent visit, Britain's Foreign Secretary Lord Home approached the Spanish government about the Protestant situation. The Spanish evangelical leaders believe these efforts could produce positive results if the American government would join in an insistence on religious freedom in Spain. • •

Department of World Missions

ALTON E. LIDDICK, Executive Secretary

INASMUCH

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.
Matt. 25:40

NOTICE has been received that the government of Haiti has suspended, until further notice, the importation of used clothing. This information, when released, resulted in inquiries as to where used clothing is needed. The Board of Administration appointed a committee to investigate and report their findings to the Church. The committee members contacted all the areas of the Church where used clothing is needed and ascertained the type and amount of used clothing desired. It was found that nearly all the replies specified a need of light or summer weight clothing. Consequently agencies outside our denomination were contacted so that the need for heavy and all other types of clothing could be learned.

Here then collected for your convenience and guidance are replies from all agencies of the Church contacted by the committee. Please note shipping instructions and do not send used clothing to our headquarters address since it will simply have to be redirected as below and at considerable extra expense to the Church.

The World Relief Commission of the National Association of Evangelicals supplied the following information: Any and all good, clean, wearable clothing is needed any time of the year. Shoes are also needed except women's high-heeled shoes. Parcel Post is ideal for small packages. For details check with your local postmaster. For 100 pounds or more, motor freight is the cheapest and best way to ship clothing in securely tied cartons. Less than 100 pounds will likely be charged the 100 pound rate. Send to processing center nearest you: World Relief Commission, N.A.E., 12-19 Jackson Avenue, Long Island City 1, New York; World Relief commission, N.A.E., c/o Brethren Service Center, Nappanee, Indiana; World Relief Commission, N.A.E., c/o Brethren Service Center, 919 Emerald Avenue, Modesto, California.

You may obtain printed address labels from these centers or from the Department of World Missions.

Wesleyan World Missions — The needs on our mission fields vary widely and are too lengthy to publish here. A separate sheet listing the needs of each mission field, including Brainerd Indian School, is available from the Department of World Missions. Separate instructions are included, showing the most economical methods of shipping.

Hephzibah Children's Home—Certain articles of used clothing are needed here. Since limited amounts are needed and sizes are constantly changing, please write the superintendent for specific needs. Send directly to: c/o Superintendent, Hephzibah Children's Home, Box 2304, Macon, Georgia.

Mountain Missions—Used clothing is greatly needed in some areas while other areas do not or cannot use it. Because of the expense involved, collection and shipping from long distances is discouraged. Local societies should contact the conferences in whose bounds the missions lie for specific needs and shipping instructions.

Other Agencies—The Salvation Army, Goodwill Industries and other local agencies carry on worthy work and are happy to receive gifts of clothing. Our people are urged to support these efforts when possible. Reprints of the above information, in reasonable quantities are available free from the Department of World Missions. Simply drop a post card requesting information regarding used clothing to Box 2000, Marion, Indiana.

In days of general prosperity, while our nation enjoys the highest living standards known today, dedicated Christians need to preserve habits of careful living. For the sake of the cause of Christ let us discipline ourselves, that His work might prosper, keeping ourselves free from the improvidence and self-gratification that corrodes our society. It is with no desire to foster extravagance that the above information is presented but rather that in our prosperity we might share with those who suffer want. Even in the giving of used clothing let us do it as unto Christ.—Alton E. Liddick

Missionary Open Dates

HERE are suggestions for your fall missionary speakers.

The Heavilins from Puerto Rico are residing in California and available for conventions and tours in the West.

Miss Hazel Compton, of the Raj Nandgaon Leprosarium in Central India, has free dates from September 26 to October 6 for Michigan, Indiana or Illinois.

Miss Leora Strope of Haiti is not scheduled for September or November. She will be in the mid-West.

Miss Jeanette Landis and Miss Orie Spaulding, both from Sierra Leone, have available time in the fall.

Book these missionaries through Rev. Robert N. Lytle, Deputational Secretary, Box 2000, Marion, Indiana.

Slide Sets Available

Two new slide sets have been added to the illustrated missionary talks offered by Wesley Film Service: "A Spiritual Harvest in Haiti" and "The Word Bears Fruit in Jamaica," both narrated by Rev. Arthur J. Calhoon.

To schedule a showing of these or for a complete listing of slide sets available, write Wesley Film Service, Box 2000, Marion, Indiana.

Department of Sunday Schools

PAUL L. KINDSCHI, Executive Secretary

Prepare ORGANIZATION for Autumn Advance

This and succeeding treatments of the Standard of Achievement are to briefly define each requirement and clarify items about which there may be question.

Use the Standard of Achievement as a "yardstick" as you prepare your Sunday school for enlargement during the first five weeks of the Autumn Advance. Start by making your ORGANIZATION sound and proper. If your school does not meet the requirements listed below, take the necessary steps this week to make it "measure up." (Each staff member should have a Score Sheet. Additional copies may be mimeographed locally or secured from the Department on request.)

ORGANIZATION

1. The church elects the superintendent and assistant superintendent by ballot at the annual church election. (1) ___

The ministry of the Sunday school compliments that of the church. In turn, the church is responsible for the organization and operation of the Sunday school.

2. The local Sunday school board nominates all other officers and teachers for election by the church at a business meeting held for that purpose. (1) ___

Realizing that the Sunday school is a specialized ministry, a qualified board carefully selects each worker, assuming the responsibilty of refusing and/or removing the unqualified.

3. Regular reports are made by the school to the church business meetings. (1) ___

Reporting will help the church maintain interest in the Sunday school and keep records and operational procedures up-to-date. Although the report may be given verbally, it should be in written form, including such information as average attendance and enrollment figures (comparisons add interest); changes in personnel; report of finances; newly established policies and procedures; and needs of the school with plans for improvement.

4. The school reports quarterly to the conference Sunday-school secretary. (1) ___

Statistics are taken from the report to the church and reported by the pastor on forms available from the conference secretary or Department.

5. The school pays its budget in full to the conference treasurer quarterly. (2) ___

Annual budget is 20¢ per main school member. The financial needs and obligations of the Department are constant, thus it is important that it be sent quarterly.

6. There is an annual calendar of events in which special days and emphases are scheduled in co-operation with local, conference, and denominational programs. (1)___

Careful and thorough planning will give stability and purpose to your program. By planning ahead it is possible to delegate responsibility through the appointment of committees and to have a thorough follow-up through scheduled reports. File folder calendars are available for your staff by writing the Department.

7. Assembly periods are well-planned, using themes in keeping with the annual calendar of events. (1) ___

Create an atmosphere of worship through a carefully planned and meaningful assembly session. For many, children especially, this is the only opportunity to teach worship and reverence of God.

8. A minimum of thirty minutes is devoted to each class session. (2) ___

The main objective of the Sunday school is to teach the Word of God and give instruction for Christian growth. Do not allow promotion and special programs and/or speakers rob your pupils of this specific training.

9. The school and all departments open and close promptly at the specified time. (2) ___

Punctuality is a secret of the well-organized and effective Sunday school. Utilize every second of the Sunday-school hour. Teach punctuality by the example set by the school.

10. The school is properly graded. (2) ___

Grade or group your school for the maximum teaching efficiency. Chronological, mental, physical, and social age are factors which must be considered in grading. Usually the public school grade is the satisfactory basis for grading since it usually indicates the social and mental development. The proper age grouping is as follows:

Nursery – 2-3 yrs.
Kindergarten – 4-5 yrs.
Primary – 6-8 yrs. (Grades 1, 2, 3)
Junior – 9-11 yrs. (Grades 4, 5, 6)
Junior High – 12-14 yrs. (Grades 7, 8, [9])
Senior High – 14-17 yrs. (Grades [9], 10, 11, 12)
Young People – 18-24 yrs.
Adult – 25 yrs. and up.

Minimum requirement of classes:

Schools of less than 50 at least 4 classes.
Schools of 50 to 100 at least 6 classes.
Schools of over 100 at least 10 classes.

11. The school is departmentalized. (2) ___

A department man be defined as a unit of the school in which a specific age group meets together for assembly and classes for the entire Sunday school hour. Minimum requirements are:

Schools under 100 at least 2 departments.
Schools 100 to 200 at least 3 departments.
Schools 200 to 300 at least 4 departments
Schools over 300 at least 5 departments.

12. The school uses the record system recommended or approved by the Department of Sunday Schools. (2) ___

The Department expects to have its own system ready for presentation in the fall of 1962. If another system is in use, you are entitled to credit.

13. Recognition is given for perfect attendance. (1) ___

To qualify for perfect attendance, the individual must be present in own Sunday school at least 48 Sundays of the year, allowing one Sunday per quarter for sickness or vacation, which may be accummulative for the year. If an award system is desired, the Department recommends the Cross and Crown, available through The Wesley Press.

14. The school has a plan for the regular promotion of pupils. (1) ___

Make promotion a helpful and meaningful experience by planning well for the occasion and by a careful follow-up with teachers and pupils.

There is a possible 20 points under ORGANIZATION. Doubtless you will observe that with a little planning and effort you can better your score this week. Make this the first step in making your school ready for enlargement. Let us ORGANIZE to ADVANCE.

Lesson For September 10

God Calls Samuel

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: I Samuel 3:1-14.

Golden Text: Speak, Lord; for thy servant heareth. I Samuel 3:9.

M God Calls Samuel. I Samuel 3:1-14.
T Eli, the Weak Father. I Samuel 2:22-26.
W Eli Warned. I Samuel 2:27-34.
T Samuel, the Prophet. I Samuel 3:15-21.
F The Ark of God Taken. I Samuel 4:1-10.
S Eli and His Sons Die. I Samuel 4:11-18.
S The Ark of God Return. I Samuel 6:6-13.

Based on outlines copyrighted by National Sunday School Association: used by permission.

Religious News

Missionary Sees Little Hope for Algerian Problem

NICE, FRANCE (CNS)—A Plymouth Brethren missionary from England who holds a Ph.D. from a French university and has ministered here for a number of years says he sees no hope for a permanent solution to the whole Algerian problem as long as greed is the motivating factor.

"Too many parties have a vested interest in their own particular solution," Dr. Brian Tatford says in examining some of the moral problems at the basis of the present situation in France. "The generals want to maintain a sufficiently large army for 'protection,' the *colons* have their property and farms, and the French government has its dream of a super-Sahara which would be under French control and provide the Metropole with its oil."

"Strangely enough," Dr. Tatford says, "the proclamation of 'French Algeria' or of 'French Sahara' doesn't seem to have too much effect on the people. It's rather like a man pasting bills proclaiming ownership of his neighbor's car while his neighbor is away. Neither action changes the real ownership on a truly moral basis."

Dr. Tatford sees the battle in Algeria as a three-cornered one between the "haves" and the "have nots" while the average Frenchman "looks on this carnage with increasing horror." Deep feelings have been aroused by seven years of fighting and any kind of truly amicable agreement will be hard to translate into reality," he believes.

NAE Will Begin Construction of New Headquarters in Fall

WHEATON, ILL. (CNS)—Construction of a new headquarters building for the National Association of Evangelicals will begin this fall, according to Dr. George L. Ford, executive director of the cooperative Protestant organization. The building will be located in Wheaton, Ill., site of the headquarters for the association for the past seven years. NAE has acquired title to two acres of property on North Main Street in this city where more than 20 Protestant church-related organizations have their offices.

The new building, to be of brick and stone construction, will be ready for occupancy next spring. It is expected to cost $100,000, Dr. Ford said. When completed it will house the executive offices of the association and the editorial offices of *United Evangelical Action* magazine, NAE's official publication.

Judd: Christian Dedication Can Save U.S. from Red Dictatorship

MIAMI BEACH, Fla. (EP)—Some 1,000 businessmen and their families from various parts of the world, attending the annual convention of the Interdenominational Full Gospel Businessmen's Fellowship International here, heard Representative Walter Judd (Rep.-Minn.) say that United States is approaching the day when a young Castro could plunge the country into a Communist dictatorship.

Calling on businessmen to rededicate their lives to Christ to make America more righteous, the former Congregational missionary to China reminded that it is righteousness, not power or wealth, according to the Bible, "which exalteth a nation."

He charged that Americans have been seeking peace and prosperity and forgetting the Bible which admonishes, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

This country is in danger, Judd said, unless it remembers that Communists do not operate on the basis of the Ten Commandments and that they do not recognize man's God-given rights.

"Communism is a cancer," the former medical missionary said. "We cannot say that when cancer is in the left leg, the right leg doesn't have to worry because cancer never stops; it becomes subversive and enters the neighboring cells.

"Communism will not take the world by Russian troops crossing borders. But Greeks will take Greece, Italians will take Italy, Frenchmen will take France, as Cubans took Cuba, and Americans will take the United States if communism succeeds."

The Congressman chastised Americans who, he said, have failed to understand communism "which for the first time in history has involved all nations and cultures of the world in conflict."

Oklahoma Pastors Attack Dale Moody

OKLAHOMA CITY (BP)—A resolution aimed at weeding out heresy and strengthening doctrinal teaching in Southern Baptist theological seminaries has been adopted here by the Baptist Pastors' Conference of Oklahoma County.

Statements made at the conference by Dale Moody, professor of theology at Southern Baptist Theological Seminary, Louisville, aroused widespread concern among pastors attending the conference.

Some of those attending the conference charged Moody with teaching the doctrine of apostasy, the possibility of Christians falling from grace, and becoming lost after having once been saved.

The resolution also charges Moody indicated he favors "receiving members into our church by alien immersion, and that he accepted the practice of open communion." The resolution also objects to Moody's "position favoring the ecumenical movement."

Moody is specifically mentioned in the copy of the resolution which is to be sent to officials of Southern Seminary.

Medical-Dental Team Reports on San Blas

MEMPHIS (BP)—The inhabitants of the San Blas Islands are still bound to the chants of the medicine man, his medicine dolls and his incense pots, but there is hope, a Southern Baptist medical-dental team reported after a two-week mercy mission.

Although administering 1000 shots of penicillin and extracting several hundred teeth, Dr. John Miller, physician of Camden, Ark., and Dr. James Sawyer, dentist of Benton, Ark., reported most of the people were still unwilling to be examined or to accept medical treatment.

The San Blas visit, second in two years for the Arkansas medical-dental team, was sponsored by the Brotherhood Commission and the Home Mission Board of the Southern Baptist Convention. Their expenses were paid by their home churches.

Albert Schweitzer Comments

Dr. Schweitzer believes: (1) Africans are not yet ready for independence. (2) Colonization may be good or bad; good, if it develops the country, educates the people, and prepares them for leadership; bad, if it exploits the land and people and fails to prepare them for independence. (3) Atomic energy will soon be in the hands of all leading powers. (4) Because of the selfishness of men and nations a world-wide atomic holocaust is not a remote possibility. One should think peace, talk peace, preach peace, pray peace. (5) As for life after death, he leaves that to God: "Whatever He does is right."

Along the New Frontier

Authored by its Washington (D.C.) correspondent, James Reston, the New York *Times* recently featured an allegory satirizing the National Administration for the inconsistency between its pleas for public sacrifice and its legislative program for domestic welfare. It was entitled: "Ask and Ye Shall Receive; Ask not and Ye Shall Receive Anyway. . . ." It is estimated that each member of the "Peace Corps" will cost U.S. taxpayers some $20,000 per year, allowing for expenses involved in administration, recruitment, testing, training, travel, compensation, materiel and logistical support. Now, according to the Washington (D.C.) *Post*, among the "Corpsmen" being sought are 64 Spanish-speaking specialists for Colombia, experienced in the construction and maintenance of such simple farm structures as pigstys, outdoor privies and corncribs.

Reports on Angola

Brutal tactics of Portuguese whites to suppress anti-Portuguese uprisings in Angola are being directed toward "wiping out" as many educated Africans as possible in an effort to destroy the political leadership of the African majority, and "slow down its future development."

Since the state of the civil war four months ago, Portuguese civilians and military have "indiscriminately shot and killed" an estimated 30,000 African men, women and children—including 17 Methodist pastors.

These charges were made by Rev. Malcolm McVeigh of Stanhope, N. J., a missionary of The Methodist Church who returned to the U. S. July 1 after serving four years in Angola.

Behind the Iron Curtain

Dr. Oswald J. Smith has had another of his books translated into the Polish language and published behind the Iron Curtain, in Warsaw, Poland. It is already in circulation and is being distributed by the members of the 280 churches that are still open in that country. His first book which was published in Warsaw, Poland, had a very wide distribution. It is expected that this one will be greatly used of God all over Poland.

Dr. Smith feels that if he cannot send missionaries behind the Iron Curtain, he can send the Gospel, and this he is endeavoring to do. Let us pray that God's richest blessing may rest on the distribution of the Gospel Message behind the Iron Curtain.

Canada Conference Convenes

The centrally located campground at Silver Lake near Maberly, Ontario furnished a beautiful setting for the sixty-fourth session of the Canada Annual Conference. Certainly congratulations are due those whose foresight and work made possible in four years the present development of this naturally beautiful lake-side campground.

The installation of an excellent public address system in the main tabernacle greatly aided both speakers, singers and hearers during conference and camp session. Speakers were installed in the dining room and kitchen to share the spiritual feasts with those who prepare the physical food. Several powerful speakers were aimed over the 2½ mile lake where vacationers in boats stopped to listen to gospel music.

One layman donated and planted over four hundred young trees in tasteful arrangement, a gift that will for many years bring joy to the campers. The conference session was the beginning of a busy schedule covering three weeks. At the close of conference with the Sunday afternoon missionary service, a week's camp began with the evening service. Following the adult camp a week of youth crusaders camp was scheduled.

Best of all God was present and in the business sessions it was evident that God's will was being sought. There was unusually high unamimity in voting and all conference officers were reelected to service for the new year. Conference actions were well thought out and thoroughly discussed and plans for the new year carefully laid.

Extensive building and remodeling were reported in progress at a number of points. The conference is faced with several challenging pioneer projects and preliminary plans for extension work were discussed. Support of two of their number in overseas service was continued: Miss Bertha Major, R.N. at Kamakwie Hospital, Sierra Leone and Rev. William Davis, a member of the conference, serving as missionary in the Republic of Honduras.—Alton E. Liddick

Canada Conference Report

The Canada Conference convened for the 64th annual session, July 18, 1961 at the conference campgrounds, Silver Lake, Maberley, Ontario. There was the conscious presence of the Lord with us in all the deliberation and throughout the sessions the church was challenged to greater outreach in order to bring the Gospel to new areas. Dr. A. E. Liddick, Director of World Missions, presided in the business sessions and his kind spirit and clear manner of conducting business was appreciated by all. Mrs. Helen Stark, president of the W.M.S., guided the local conference society and her leadership and guidance proved a real blessing. There was a spirit of unity and a great desire in all hearts that in the conference year before us we must strive to push back our borders and take new territory in the name of the Lord.

The following officers were elected: President, Rev. J. S. A. Spearman; Vice-President, Rev. R. L. LeRoy; Secretary, Rev. W. R. Schamehorn; Treasurer, Rev. J. H. Weaver. The interests of Christian Education were ably presented by Dr. Stephen Paine, President of Houghton College, and Dr. J. W. Tysinger, President of Houghton Academy. —F. K. Gordon, Reporter

General Superintendent Sheets Reports

Dakota Conference

The week of July 24 in the office affords a suitable break in the field schedule of the summer in which to report highlights of conference and camp meeting activities. The Dakota Camp Meeting began on Thursday night, June 15 and the conference opened following the first Sunday of camp meeting and ran concurrently with conference sessions concluding Saturday, and the camp meeting with the second Sunday. While this made the days very full, there were advantages in undergirding the business of the conference with the fresh outpouring of God's grace which camp meeting days bring. All conference officers were re-elected with strong majorities.

Favorable expression was given in the area of merger with other holiness bodies as the providences would indicate. Steps were taken to strengthen the pioneering projects of the conference recently launched. The conference gave official endorsement to negotiations with the Philippine Mission and the Department of World Missions in the matter of the transfer of the former mission field to denominational operation.

It was my joy to share with Dr. Roy S. Nicholson and Dr. George E. Failing in the preaching of the camp, also to labor with Rev. Bob Girard in the able direction of the music. The 40-acre land tract just above Rapid City and at the edge of the Black Hills affords a picturesque setting for camp and conference times.

California Conference

I left Rapid City Saturday in time to be present for the opening session of the California Conference Sunday night and convening on the campus of Azusa College. Rev. Clinton Jones, retiring president, preached the conference sermon with warmth and anointing. The deliberative sessions opened Monday morning. The business of the conference rallied around a re-affirmation of the decisions reached in the special conference session in April at which time Rev. Archy Mudgett was elected as the first full-time conference president of the California Conference.

The conference was refreshed in the welcome to Rev. Gaylord Jordan who has come to the conference as God's answer at Winslow, Arizona, and Rev. William E. Plants who pastors the newly organized work at Fallon, Nevada, now a part of the California Conference. The coming of Rev. Martin W. Cox to the Arrow Highway pastorate will not only bring additional leadership to this church to replace Rev. Archy Mudgett, but will bring additional strength to the conference. Rev. O. J. Philpot of the pioneer church at Sunnymead was ordained in impressive services.

Rochester Conference

I arrived at the Chambers camp ground in the Rochester Conference about midnight Saturday night, July 1. Mrs. Sheets joined me for the next three weeks. Rev. Robert Wallace and Mr. Benn Bartlett were my coworkers and the times of refreshing and salvation were rich indeed. Mr. John Noble, nine years Communist prisoner, addressed the camp meeting on Thursday night and was assisted by members of the N.A.E. regional staff in seminars the following day. This gave to the camp a tremendous awakening concerning the menace of Communism and related evils in our times, and guided the pastors and people in constructively dealing with those sinister forces. Young people contributed largely in the youth program and received largely of the spiritual blessings. Dr. David A. Rees, serving now his second term, has given nearly 20 years of excellent leadership to this conference.

South Carolina

It was possible to have several days of retirement in the East before journeying on to Greer, South Carolina, for the week of the South Carolina Conference. Sessions were opened by Rev. Karl W. Johnston who has been returned for the fourth year to leadership. The conference sermon by Rev. Clyde T. Bryant and the missionary address by Rev. Neal Phipps, Field Representative for Brainerd Indian School were both given under the gracious anointing of the Spirit and were powerful in content and challenge. The conference took steps to launch the Allen Mitchell Memorial Church project which is being located in a new housing area in greater Spartanburg, with Rev. Bobbie French, graduated from the Asbury Theological Seminary in June, appointed as the pioneer pastor. The conference went over the top in cash and pledges for this project, as a supplement to regular Church Extension giving. Rev. Billy Ray Wilson was ordained in impressive services Thursday evening.

It is the humble judgment of this writer that visitations of God upon our people throughout the Church have never been more outstanding than this summer, in all of my knowledge of the life of the Church. The days are unquestionably dark. May the candle God has given Wesleyan Methodism be trimmed and burning brightly.—Harold K. Sheets, General Superintendent

Wisconsin Conference

The ninety-fourth annual session of the Wisconsin Conference convened on the Burr Campground, Hillsboro, Wisconsin, at 9 A.M., Tuesday, July 18. The Conference President, Rev. David D. Peterson, called the meeting to order and, following an opening hymn, conducted devotions.

The conference re-elected the principal officers with very strong votes and throughout the session manifested confidence in their leadership. There were some churches which, for various reasons, failed to raise their budgets in full. It was voted to make up the deficit in the pension budget so that the superannuated ministers would receive full benefit checks. There was considerable discussion concerning the budget both on the conference floor and in committees so that better reports are anticipated for next year.

A heartening report from the Statistical Committee revealed a net increase of 53 full members for the coming year. The conference is planning to start another new church during the year. The emphasis being placed on church extension and evangelism

speaks well for the future of the work in Wisconsin. The sacrificial labors of those assigned to pioneer charges reveal devotion and courage which is seldom seen in times like these.

Rev. Lynford Sanders, pastor of the Janesville church and an Asbury Seminary graduate, was elected to Elders' Orders. Dr. C. I. Armstrong, camp meeting evangelist, was chosen to preach the ordination sermon.

The missionary speakers were Rev. Robert Mattke and Rev. Harold Johnson. The educational interests were presented by Rev. Robert C. Girard, Field Representative for Miltonvale College. It was a privilege to present the general interests of the Church to the Wisconsin Conference and to visit their campground in the beautiful hill country of south central Wisconsin.—E. L. Kierstead

Wedding

Fitzgerald-Burchfield—On June 10, 1961, Miss Phyllis Burchfield, daughter of Rev. and Mrs. L. S. Burchfield, was united in marriage to Mr. Arnold Fitzgerald, in a very impressive ceremony in the Greenwood Wesleyan Methodist Church. The vows were read by the father of the bride, Rev. L. S. Burchfield. After attending classes at Penn State College this summer, the couple will make their home at Titusville, Penna.

Obituaries

Wood.—Mrs. W. T. went to be with her Lord, July 3, at the age of 74 years and 11 months. "Aunt Fanny" was saved early in life and was a member of the Gastonia and Kannapolis Wesleyan churches in North Carolina before coming to Alabama a number of years ago, during which time she has been a faithful and loyal member of the Brent Wesleyan church. Her devotion to God and her presence in the church services were a challenging inspiration. Funeral services were held at the Brent Wesleyan church with her pastor, George B. Vernon Jr., in charge, assisted by Rev. Aubrey Elam and Rev. Clyde Smith. Her body was laid to rest in the Ada Chapel Cemetery. She is survived by her husband, four step-sons and other relatives.—George B. Vernon Jr., Pastor

Ross.—Eva Vaughn, age 74, died unexpectedly of a heart attack while attending the Champlain Annual Conference at West Chazy, New York on June 28, 1961. She was born January 5, 1887 at Horicon (now Brant Lake), N. Y. and on April 6, 1909 she married Mr. Horton Ross. To this union were born four children, all surviving: Elton and Malcolm Ross of Brant Lake, N. Y.. Rev. Kenneth Ross of West Chazy, N. Y. and Mrs. Harold Stewart of Rome, N. Y. Also surviving are one brother, Frank Vaughn of Hudson Falls, N. Y. 16 grandchildren and 14 great-grandchildren. Funeral services were conducted at the Brant Lake Wesleyan Methodist Church with the pastor, Rev. Thomas Boghosian and Rev. Edwin Seaman, pastor of the Wesleyan Methodist Church, Ogdensburg, N. Y. and Vice-President of the Conference in charge. Burial was in the Brant Lake, N. Y. cemetery.

Becker.—John was born in Germany on June 24, 1879 and passed away at his home, Woodburn, Ind., on July 5, 1961. On Jan. 6, 1907, he was united in marriage to Elizabeth Martin at Meadows, Illinois, who preceded him in death on August 14, 1942. To their union were born three children, who survive: Harvey Becker, Mrs. Ada Rozzhart, and Mrs. Ella Stalter. On Sept. 14, 1943, Mr. Becker was married to Mrs. Flora (Pitts) Addington, who survives. Bro. Becker came to the Woodburn Community 52 years ago. He was a member of the Edgerton, Indiana Wesleyan Methodist church and lived a victorious Christian life, anticipating his home-going to be with the Lord. Funeral services were held on July 7, 1961 in the Evangelical Mennonite church in Woodburn. Rev. R. L. Feaster officiated assisted by Rev. Earl Surface, pastor of the Edgerton church. Burial was in the Mennonite cemetery, Woodburn, Ind.—Earl Surface, Pastor

Conference Appointments

ROCHESTER CONFERENCE

Conference Officers:
President—David A. Rees
Vice-President—James E. Bence
Secretary—Wesley B. Nussey
Sunday School Secretary—Edwin Macumber
Tithing Secretary—Carroll Brentlinger
Treasurer—Howard L. Dietrich

Pastoral Appointments:
Armenia Mountain—In hands of president
Avon—Stanley Lawrence
Baldwinsville—Gerald Jack
Bently Creek—William R. Woughter
Berrytown—Wallace P. Taylor
Blatchley—Orville E. Lawrence
Boylston—George M. Pattington
Buena Vista—Bernard Roof
Canandaigua—William W. Turverey
Caniesteo—Carroll Brentlinger
Chambers—Robert F. Wilhelm
Corning Riverside—Gerald F. Wright, Sr.
Elkland—Edward VanWicklin
Elmira—I. Leslie Conley
Endicott—Gerald F. MacKinnon
Flowers—Orville E. Lawrence
Fyler—Thomas Boggocian
Groton—In hands of president
Haskinsville—David Ross
Herrickville—Harold Little
Horseheads—James Frase
Manlius Center—Thomas Boggocian
Morris—In hands of president
Odessa—Richard M. Brown
Onondaga Reservation—George Merz
Pine Meadows—Adelbert Edwards
Redfield—John W. Crandall
Rochester, Gates—James E. Bence
Rome—Edwin E. Macumber
Sandy Creek—Bernard Draper, Zelia B. Johnson (assistant)
Shady Grove—S. Bond Harlan
Spencerport—Harold I. E. Kingdon
Syracuse, Lyncourt—Wesley B. Nussey
Syracuse, Willett Memorial—Royal S. Woodhead
Taylor—In hands of president
Wallace—Gerald F. Wright, Jr.
Wellsboro—In hands of president
Westfield—Paul S. Lawrence
Waterloo—George Kilpatrick
West Jasper—Merlin R. Loomis

Other Appointments:
Conference President—David A. Rees
Attending Asbury Seminary—Roger Rider
Conference Evangelist—C. Bernard Newbury
General Evangelist—Roger Rounds
Missionary to Africa—Harold Chapman
Missionary to Haiti—John Edling, M. D.
Missionary to South America—Robert Crosby
Professor in Houghton College—Claude A. Ries
Serving as Chaplain in U. S. Air Force—Richard Sprowl
Supplying Free Methodist Church in Rose, N. Y.—Hugh C. Newcomb
Supplying Free Methodist Church in Penn University—Arland B. Rees
Supplying independent churches in Ellisburg and West Bingham, Pa.—Harry E. Barrigar
Supplying Methodist Church at Bellville, N. Y.—Allyn Foster
Supplying Pierrepont Manor Union Church—Chester Osgood
Supplying Pilgrim Holiness Church at Arlington, Va.—Robert F. Evans
Youth and Child Evangelism—Rita Albright, Grace Russell

Elder on Reserve:
Mrs. Mary Crandall

Unstationed Elders:
George W. Crook, Leonard Hayes, Bertrand Rudd, J. Wesley Swauger

Superannuated Elders:
Charles H. Guernsey, Harley S. Hill, Leon J. Jelliff, G. Clark LaCelle, Mary Lyon, Alexander J. McKenzie, George Sprague, Carrie B. Warburton, Stanley W. Wright

I Was Reading . . .

(from page 3)

for other maintenance costs. . . ." On April 29, 1961, the same Cardinal Spellman asked for all of these and based his asking on Constitutional rights. It seems that even the pronouncements of the Catholic hierarchy are subject to revision.

● that supermarkets, which have been open on Sundays in various areas not enforcing Sunday laws, report that their sales on Sunday amount to as much as 35% of their weekly volume of business, indicating the competitive advantage of being open seven days a week. This could not happen if all church members, not to say professing Christians, did not patronize them. Where is the Christian conscience about the day of rest and worship?

● in the *Christian Herald* about a news item in the *New York Times* of May 18 making this statement: "A study of traffic fatalities in New York City has shown that 73% of the drivers killed had been drinking, nearly half of them heavily."

Also the police department of Columbus, Ohio, keeping careful records over a number of years, discovered that those arrested for having committed crimes of passion had been drinking in 50% of the cases, and of those arrested for shooting someone else where the victim had not died, 92% had been drinking.

● these challenging words attributed to Maxwell Chance, late missionary to India: "God gave us life to spend and not to keep. If we live carefully, husbanding life, always thinking first of our own profit, ease, comfort, security, if our sole aim is to make life as long and as trouble-free as possible, if we will make no effort except for ourselves, we are losing life all the time. But if we spend life for others, if we forget health and time and wealth and comfort in our desire to do something for Jesus and for the men for whom Jesus died, we are winning life all the time."

● the interesting suggestion that "it is possible for Christian people to sharply reduce the amount of tax which they pay for military purposes (through income taxes) through the simple and legal expedient of charitable giving." Here our government gives us the marvelous opportunity to choose that phase of charitable work to which we desire our money to go. We are allowed up to 30% of income for gifts to charitable purposes. Certainly those in average circumstances can afford to give 20%. Those in higher brackets can go far beyond this.

Census

(from page 5)

establishments in 1959. New York State is first in manufacturing and California second. California was first in agriculture. Food is first among manufactured products.

Food stores are the biggest retail business with $50 billion annually. Auto sales rank second with $30 billion sales. Four billion dollars are spent in liquor stores and 4 billion more for liquor in bars. About $5 billion are spent in advertising.

There are 58 million houses in the U.S., 43 million are in sub-standard condition.

A total of 88% of all homes have TV.

● ●

EXECUTIVE BOARD MEETING

There will be a meeting of the Executive Board of the Board of Administration on Wednesday, September 6, 1961, at 1 p.m. at World Headquarters, Marion, Indiana.

B. H. Phaup, Chairman
Kenneth Dunn, Secretary

Interested in a Mobile Home?

Write to Breezewood Trailer Sales, Box 80, Summerfield, Fla. for Literature, Liberal Discount Prices. All Beautiful, High Quality Homes 45 ft. x 10 wide to 60 ft. x 10 wide. Ask about Free lot deal for Trailers. Beautiful Home Sites also at low prices. We deliver anywhere. Terms if desired.

Book Reviews

Order Books from The Wesley Press, Box 2000, Marion, Indiana

RESPONSIBLE ADULTS by Irene S. Caldwell (Warner Press, 1961; 96 pages; Paper, $1.25).

The folklore that "you can't teach an old dog new tricks" and "I'm too old to change" simply is not true, according to Irene S. Caldwell in her new book, "Responsible Adults," in the Church School Program. Adults do have the capacity for continuous learning. "Extensive studies by means of intelligence tests show that mental ability grows rapidly during adolescence, reaches a peak during the late teens and early twenties, and then gradually declines at the rate of about 1 per cent each year after forty years of age. More recent experiments involving actual learning situations reveal, however, that it is not the *capacity* to learn that declines, but the *rate* of learning. They merely learn a little more slowly. And there is good reason to believe that even this slowing-up process is due in large part to lack of practice. Those adults who engage in learning activities throughout life seem to lose very little of their intellectual efficiency."

In the light of this fact, and also due to the increased life expectancy (in 1900 the life expectancy in the United States was about 48 years. It is now 70), there needs to be a new impetus in adult education.

This book seeks to provide responsible adults of a local congregation with a guide for testing and rebuilding their adult educational program. To aid in the evaluation of the present program, the appendix contains six excellent check charts to show us where we are, and where improvement is needed. Suggestions for rebuilding our adult program are given in chapters 3, 4, 5, and 6. In the reviewer's opinion, Chapter 3, "Growth Through a Balanced Program" is most helpful. A balanced program will include worship, study, fellowship, evangelism, recreation, and service.

There are a number of helpful teaching suggestions, urging 100% participation for the adults in the learning situation.

Emphasis of growth through fellowship with one another and through the use of proper methods, however, does seem to overshadow an emphasis on growth in grace through vital fellowship with Christ.—*Helen K. Hubbard*

ARCHAEOLOGY AND THE BIBLE by G. Frederick Owen (Westwood, New Jersey; Fleming H. Revell Company, 1961; 384 pages; $4.95).

At last we have a textbook in archaeology that covers the field from the standpoint of an introductory course in biblical archeology from the conservative viewpoint. And it is sufficiently readable that one can use it without the benefit of teacher or classroom.

Dr. Owen has taught in various Christian schools (mostly Nazarene), spent much time travelling and excavating in Bible lands, engaged in research, and lectured widely. He is a friend and collaborator of some of the most effective archaeologists of our day. His purpose is to "reveal archaeology as an indestructible bond between the lands of the Bible and the people of our day. . . so that a knowledge of the past will make for a better understanding of the present and serve as a guide for the future." He carries out his purpose in harmony with the latest scientific methods. The book is both scholarly and reverent. His conclusions are highly acceptable to conservative biblical scholarship. Though there is no atmosphere of debate and bickering, the facts confirm faith. He even finds support for the traditional early date of the Exodus from Egypt.

The first few chapters take up the background matters of meaning and scope, the laboratory method, early researches in Bible lands, the keys to archaeology, manner of burying cities, techniques for uncovering them, preparation and progress of an expedition, methods of dating, etc. Then a longer chapter is given to each of the major lands in which biblical archaeology has been pursued: Assyria, Babylonia, Persia, Upper and Lower Egypt, Syria, Transjordan, and Palestine. The book closes with a chapter on the Dead Sea Scrolls. The treatment is sufficiently thorough to cover the truly important investigations and discoveries. The stories are told in interesting and often fascinating ways. Yet the details are not extended to the point of boring the beginner. The book is objective enough to be respectable and reliable. But sufficient application is made to the confirmation of biblical narrative to serve the purposes of the Christian school and public. The production of this book is good news indeed.—*Wilber T. Dayton*

PROPHETS OF ISRAEL: (1) ISAIAH by George Knight (Abingdon Press, 1961; 96 pages; Paper, $1.00) and THE WISDOM OF ISRAEL by John Paterson (Abingdon Press, 1961; 96 pages; Paper, $1.00).

The second two volumes of the *BIBLE GUIDE SERIES* follow the same patterns set by the first. They are an attempt to popularize the study and knowledge of the Bible from the point of view of liberal "higher criticism." These books will do more harm to unknowing evangelicals than more scholarly works because they are not documented and thoroughly take for granted the liberal viewpoint.

These works subtly attack the verbal inspiration of the Scriptures and leave one with a reconstructed Bible.

George Knight is controlled totally by the three Isaiahs theory. He does not attribute anything in the book of Isaiah after chapter 40 to Isaiah, the son of Amoz.

While John Paterson does in spots give excellent analyses of Job, he denies the unity of the book. Concerning Proverbs he writes, "There may be proverbs from Solomon in our book. . ."

Since there is an abundance of material concerning background and exposition of the Bible written by conservative evangelicals, I cannot recommend this series to evangelical readers.—*Bert. H. Hall*

THE KOHLER STRIKE, Union Violence and Administrative Law, by Sylvester Petro (Regnery Company, 1961; 118 pages; $1).

Sylvestor Petro is professor of Law at New York University School of Law and a staunch supporter of voluntary unionism. He "followed the Kohler Company's struggle with the United Automobile Workers Union for years as stage after stage of the dispute has demonstrated the things that have gone wrong in the labor policy of the United States. . . With the National Labor Relations Board decision (handed down August 26, 1960) the dispute acquires an historical significance, for now it points up in a dramatic way all the principal shortcomings of our present labor policy."

The book presents an incisive and well-reasoned account of the Kohler case, exploring the reasons behind the NRLB decision. The writer adds, "I hope it will serve also to correct the historical record concerning Kohler Company and Kohler Village."

Here is a book you should read.—*Marian Wilson*

Dear Editor

Taken or Left

I am home again and catching up on my reading of the religious periodicals which came during my absence. I have just read the issue of June 7th. Congratulations on presenting the articles on the New English Bible. But it is to thank you for your front page editorial, "Taken or Left" that I write you this note. You present it so strikingly that it no doubt has attracted much attention. Just a note to encourage you from a brother who appreciates your fine editorial work.

Rev. Warren G. McIntire
Wilmore, Kentucky

Favorite Christian Periodical

How we have been enjoying your work with THE WESLEYAN METHODIST these days. Your editorials, the articles chosen from other writers, religious news, etc. are all very stimulating. I say without reservation it has become my favorite Christian periodical. Incidentally, a few Sundays back your editorial, "It Is Too Late Now," was a source of material for one of my messages, and last Sunday the Lord helped me in preaching on "The Rock, Christ Jesus" and having a good deal to say about the dangers of the present ecumenical movement. It is human to join hands and feel this is strength; it is Divine to stand alone as Daniel, the three Hebrew children, Paul, Martin Luther, etc. God bless you. Keep up the good work.

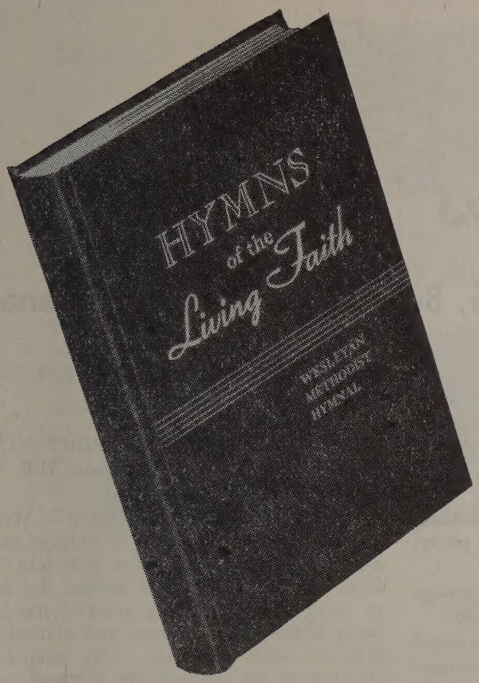
Orval C. Butcher

A Family Letter

THE WESLEYAN METHODIST is like a big family letter received each week.

Please send me several copies of THE WESLEYAN METHODIST of July 19.

Mrs. Pearl Pratt
Muskegon, Michigan



Official Hymnal of the Wesleyan Methodist Church of America

Hymns of the Living Faith is durably bound and contains 579 Hymn selections topically arranged, 48 Responsive Readings, 12 Unison Readings.

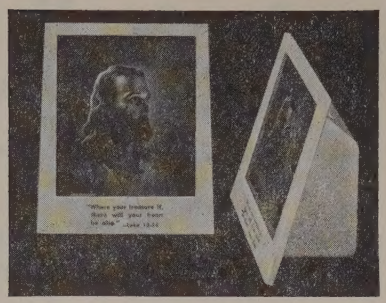
The indexes are arranged in the following order: Authors, Composers, Tunes, Topical, First Lines of Hymns.

PRICES

1–9	$2.00 each
10–99	1.85 each
100 or more	1.75 each

All F. O. B. Marion, Indiana

"HEAD OF CHRIST" COIN BANK



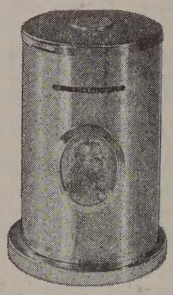
A plastic coin bank made with face insert using 2½ x 3½ inch "Head of Christ" print. Over-all size 4⅛ x 2 x 3 inches. Coins are taken out by removing heavy acetate facing and print. Imprinted with text, "Where your treasure is, there will your heart be also." No. V4099.

Price 50 cents

GEM BANK

An attractive globe bank with beautiful plastic base and top, fastened by bolt and nut. May be used for birthday, missionary, and special offerings in the Sunday school. Size 3¾ inches high, 3¾ inches in diameter of base.

Price $2.50



GOLD METAL BANK

This is an attractive round gold metal case with coin slot in top. It stands 4 3/8 inches high and 2 7/8 inches in diameter. Small applied frame on side has "Head of Christ" print. Packaged in pliofilm bag and boxed. No. V3885.

Price $2.25

THE NEW "WRITE IN" BOOKMARK PENCIL

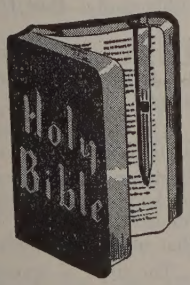
Metal Pencil

Jewel-like Beauty!

Mechanical Perfection!

Thinner than a Pocket Comb!

Surprisingly light and flat SLENCILS have a patented double-grip Book Clip that grips firmly—WITHOUT BULGE—to the pages of a Bible, Testament or other book. Will not damage the binding or even thin India paper.



So beautiful in colors. Slencil is guaranteed mechanically perfect. It propels, repels, expels lead, has an adjustable eraser and reservoir of standard leads. Individually gift-boxed.

Short, 3 5/8"—$1.50. Long, 4 3/4"—$1.50

With Scripture—$1.75

Order from

THE WESLEY PRESS

Box 2000

Marion, Indiana

Book Reviews

Order Your Books from THE WESLEY PRESS, Box 2000, Marion, Indiana

RESPECTIVE VIEWPOINTS OF MINISTERS AND LAYMEN by Dayton A. Manker. (Miltonvale Record Press, 1961; 32 pages; Paper, 35¢).

I knew that the booklet would be both worthwhile and well-written when I first glanced at it. For I know and esteem highly its author. But I was in for a mild surprise—it was better than I thought it would be.

The booklet contains almost verbatim an address given at the Miltonvale (Kansas) Wesleyan Methodist Church on February 12, 1961. The church, of which Brother Manker is the pastor, voted that the pastor publish the address. This booklet is the result.

Both warmth and light result from the fire Brother Manker has kindled. The message is spoken both to pastors and to laymen. Each will see what he is and what he is not. More important, he will see what he wants to be. Brother Manker has the gift of imparting "want to" in his writing.

There's no excess baggage in this book. Sentences are well constructed and sentiments concisely expressed. The book not only merits reading; it demands reading. Pastors will wish to read and reread it. So will members of the Pulpit Supply Committee. So will Mr. and Mrs. Average Layman. All will enjoy discovering, for example, why the evangelist preaches better than the pastor (pp. 23, 24).

The unprepossessing cover and printing should not deceive the purchaser and reader. There's perception and compassion in these pages. And there's also some good laughter for you.—*George E. Failing*

Baker's BIBLE ATLAS, edited by Charles F. Pfeiffer (Baker Book House, 1961; 333 pages; $6.95 until December 31, 1961, then $7.95).

The new Baker's "Bible Atlas" promises to be a real boon to Sunday-school teachers, Bible students and laymen interested in a thorough knowledge of Bible geography as it pertains to a book by book study of the Old and New Testaments.

This book is a must for every reference library. The maps and photographs are among the best in any modern Bible atlas.

The text of the atlas follows the Scriptural narrative. Places are discussed in light of the latest archeological findings and one has the feeling of as complete extra-biblical information as possible.

The author and consulting editors have a yen for evangelical scholarship. Everywhere the book breathes the true evangelical spirit of Biblical inspiration. The authors have fully qualified themselves for this task by their visits to Palestine and related Bible Lands.

The most important aspect of this work is the readability of the text. It is no dry geography book but sparks with the freshness of a mountain stream. With it as a reference work, no teacher need feel unprepared in the background of any Biblical passage. You will find yourself using it for every occasion of Bible study.—*Bert H. Hall*

THE MAKING OF THE BIBLE by William Barclay (Abingdon Press, 1961; 96 pages; Paper, $1.00).

THE GOOD NEWS by C. L. Mitton, (Abingdon Press, 1961; 96 pages; Paper, $1.00).

The new series of BIBLE GUIDES edited by William Barclay and F. F. Bruce promises to present the plan, purpose and power of the Scriptures to modern man in non-technical language. A proposed 22 volume set of short paperbacks, these small booklets are filled with survey information on the background and content of the Bible.

"The Making of the Bible" studies the composition and collection of the canon of both the Old Testament and the New. Dr. Barclay has written well using both internal and external evidence to present the story of the growth of the Bible.

"The Good News" examines the life of Christ as presented in Matthew, Mark and Luke. Dr. Mitton shows both breadth and detail in picturing the relevance of Jesus for today.

However, a warning must be issued to evangelicals regarding this series. The writers seem totally committed to the "higher critical" point of view. Dr. Barclay has no questions about the Documentary Theory of the Pentateuch or a Deutero-Isaiah. Dr. Mitton questions the miracles and virtually denies an historical resurrection of Jesus. These men write as if there were no other point of view to take into consideration. Laymen, who will be attracted to the non-technical nature of these books, need especially to beware of this modern guise of Bible study.—*Bert H. Hall*

LIVING ALL YOUR LIFE by John A. Redhead (Abingdon Press, 1961; 144 pages; $2.00).

This is a very helpful book, interestingly written, on important topics related to the Christian life. The author, writing with the background of a long and successful pastoral ministry, seeks to answer many questions that have often bothered Christians.

The titles of several of the book's chapters give some idea of the problems discussed and the method of presentation: How can I live all my life? Are you in a tunnel? How can I deal with disappointment? What does it mean to be converted? How can I have God's O.K?

Throughout the book, the author makes it clear that he is firmly committed to the orthodox belief in justification by faith and the "absolute supremacy of the Bible."—*Ronald H. Nash*

PROBLEMS OF THE SPIRIT-FILLED LIFE by William S. Deal (Beacon Hill, 1961; 153 pages; $1.50).

It is a pleasure to learn that Rev. William S. Deal's manuscript on "Problems of the Spirit-filled Life" has been put into book form. This material will rejoice the hearts of many who have long yearned for something which will give sane and authoritative help on such problems. The twenty-nine chapters of this volume are a storehouse of valuable help to which lovers of the truth on deep, spiritual matters will turn repeatedly for help. More than forty authors are quoted, and the quality of the quotations reveal not only how widely read the author of this volume is, but how wisely he has chosen passages which are clear, concise and convincing.

The volume is divided into four sections: The Doctrine of the Holy Spirit; the Differences of the Spirit-filled Life; the Difficulties of the Spirit-filled Life; and the Dangers of the Spirit-filled Life. An illustration of the author's plan may be seen in citing one or two instances. Under the section on Differences he treats of the differences in approach, receptivity, emotional reactions, receptivity of light, ability to perform, etc. Under Difficulties he deals with Reconciling the Human and Divine Life, Controlling Our Bodies, Infirmities, Emotions, etc.

This is a well-prepared, carefully stated and logically arranged volume. It is born of long study, careful consideration and wide discussion with leaders who deal with these perplexing problems. It will give clear guidance, fresh inspiration and renewed strength to those who seek to live the Spirit-filled life amidst an earthly environment. It deserves, and will receive, a wide circulation among those who love, and seek to demonstrate and defend, the Spirit-filled Life. It is a sincere pleasure to recommend this book for your careful consideration.—*Roy S. Nicholson.*

THE GIST OF THE BIBLE by Alvin E. Bell, D.D. (Harper Brothers first copyright 1926; sold to Zondervan for paperback edition, 1961; 169 pages; $1.50).

"The Gist of the Bible," book-by-book is just that—a concise analysis of each book of the Bible. If you are at a loss as to how to go about your study of the Word to get the most out of it, get a copy of this book and digest the overall picture and purpose of each book as the author sees it. Then begin your study of that particular book, keeping in mind the purpose of the book, its value, the meaning of its name, and other points of interest. You will discover a point to your reading as you get an overall view of the book.—*Marian Wilson*